

is pious by nature. He sees the hand of God in every place, in every time and in everything. There is not an Irishman in a hundred in whom is the making of an unbeliever. The spirit and the things of the spirit affect him more powerfully than the body and the things of the body. In the things he does not see he does not believe the less for not seeing them ; and in the things he sees he will see more than a man of any other race ; what is invisible for other people is visible for him. God is for him a thing assured, true, intelligible. He feels invisible powers before him, and by his side, and at his back throughout the day and throughout the night. It is from this feeling that the ordinary expressions and salutations of the Irish language come. When he meets a neighbour, instead of saying *bon jour* or good morning, like other races, he says : " God salute you." If he sees a person at work he says : " Prosperity from God on you." If you are parting from him he says : " May God prosper you sevenfold." If he is blessing you he says : " May God life-lengthen you." If you sneeze he will cry : " God with us ;" and when you salute him saying " God greet you," his answer is : " God and Mary (*i. e.* the Virgin) greet you." When he takes snuff from you he will say : " The blessing of God be with the souls of your dead." If a sudden wonderment surprise him, he will cry : " A thousand laudations to God." If he be shown a young girl or anything else for the first time he will say : " Prosperity from God on it." If there come sudden trouble upon him he will say : " The Cross of Christ upon us." When the cock crows what he hears in its note is : " *moe na ho ya slaum*," " the Son of the Virgin's saved." If he made complaints what he says is : " O *wirrastru*" (*i. e.* " O Mary, it is a pity.") There is no other race in the world, as my friend Father O'Growney once observed, which has two names for Mary-- " *Maurva*," when the name is given in baptism to a woman : " *Mwirva*," when they speak of the Mother of Our Saviour. God is, then, in his mouth and before his eyes day and night ; he is the true son of those old saints who spread the light of Christ throughout the world. He is now by nature a Christian from the day of his birth to the hour of his death. His mind on the subject may be summed up in those two say-